

THE
VVEDDING
Garment.

Rom. 13. 14.
*Put yee on the Lord Iesus
Christ.*

By H. Smith.



AT LONDON,
Printed for *William*
Wright.

[1590 ?]



AT LONDON
Printed for William
Wright



To the Reader.

TO controll those false
coppies of this Sermon,
which were printed with
out my knowledge, (patched
as it seemeth) out of some bor-
rowed notes, and to stoppe the
Printing of it againe without
my corrections, as it was in-
tended, because they had got
it licenced before, although
utterlye vnwilling for some
respects to haue it published,
which made mee withstand
A. 2. their

To the Reader.

their importunity so long, yet
seeing more inconuenience
then I thought of, I suffered
that which I could not hin-
der. And now hoping that it
Gen. 43.
11. is Gods will to profit some by
it, as Iaakob parted from
Beniamin, so that which must
be let bee, and the Lord
Giue thee a blessing
with it.

The

The Wedding Garment.

Rom. 13. 14.

Put yee on the Lord Iesus Christ.



Haue chosen a Text
which is the sum of
the Bible. For all
Scripture runneth v-
pon Christ like the title of a
book, because Christ is the *Al-*
pha & Omega, the beginning &
the end of mans saluation, ther-
fore hee is figured in the law,
foretolde in the Prophets, and
fulfilled in the Gospell. Some
places pointe to his Diuini-
tye, some to his humanitye,
some to his kingdom, some to

Rev. 1. 8.

A 3

his

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his Priesthoode, some to his
 Prophecye, some to his Con-
 ceptiō, some to his birth, some
 to his life, some to his mira-
 cles, some to his passion, some
 to his resurrection, some to his
 Ascention, some to his glo-
 rification, all point vnto the
 Sauour like Iohn Baptiste,
 when hee sayde, *This is the*
Lambe of God, which taketh away
the sinnes of the worlde. There-
 fore learne Christ, and learne
 all. Now to teach vs how wee
 shoulde heare, and how wee
 shoulde loue, and how wee
 should feare, & how we should
 belecue, & how we should fol-
 low Christ, that we may know
 when wee haue learned him.
 The Apostle saith, *Put ye on the*
 Lord

Ioh. i. 29.

Garment. 7

Lord Iesus Christ : as though
 this woord did contain all our
 dueties vnto Christ, *To put him*
on, (which seems to be the le-
 uell of this phraſe, if you mark
 how it commeth in) for before
 Paul ſaith, *Caſt away the woorks* verſ. 12.
of darknes, and put on the armour
of light. Then hee nameth the
 woorks of darknes, which wee
 ſhould caſt off: viz. gluttonye, verſ. 13.
 drunkennes, ſtrife, enuy, cham-
 bring, wantonnes, after hee
 nameth the armour of light, verſ. 14.
 which wee ſhoulde put on,
 and calleth it by the name
 of the giuer, *The Lord Iesus*
Chriſt. In ſteede of gluttony,
 and drunkenneſſe, and ſtrife,
 and enuye, and chambering,
 and wantonneſſe, and o-

Plal. 109.
18.

ther patches of the Deuill,
wherewith man clotheth him-
selfe as with a garment. The A-
postle giueth him another gar-
ment, which hee calleth Iesus
Christ: he doth not oppose ver-
tue to vice, as one would think
when hee had saide, Cast off
gluttony, he should haue saide,
Put on sobrietie: when hee
had saide, Cast off wantonnes,
hee should haue saide, Put on
continency: when he had said,
Cast off enuye, he should haue
said, Put on loue: but in steade
of all vertues, he commendeth
the example of Christ for eue-
ry vertue, and opposeth it to
euery vice, as if he should say,
Hee which thinketh onely to
follow Christ, needeth not bee
lead

lead by the hand from vertue
 to vertue, but his example will
 teach him what hee shall fol-
 low, and what he shall flee, bet-
 ter then all preceptes in the
 worlde. Therefore this is the
 best thought in euerye action
 for a man to think, what christ
 wold do, which was made not
 onely redemption and saluati-
 on to saue vs, but wisdom and
 example to guide vs. Therefore
 hee saith, *Learne of mee and fol-
 low mee*, as though wee should
 thinke before wee speake,
 whether hee woulde speake
 so, and consider before we doo
 whether hee woulde doo so,
 and doo all by his example as
 the scholler writeth by his co-
 pie, or else we do not learne of
 him

1. Cor. 1.

30.

Mat. 11. 29

Mar. 10. 21

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him, but of our selues, and then
 wee goe awrye, like a childe
 which scribleth without a rule
 If thou resoluest to speak, & do
 no otherwise the Christ wold
 speake and doo himselfe, thou
 shalt be sure to doo all thinges
 well, because thou followest a
 straight pattern. Therefore stu-
 die what this meneth. *To put on*
Christ. It is a straunge speeche,
 and a straunge garment, they
 which cannot tell like Nicho-
 demus, what Christ meaneth
 when he saith, that we must be
 borne againe, cannot tell what
 Paul meaneth when he saith,
Put on Christ: as if one man
 should put on another. I think
 many heere may goe to the A-
 postle, as the Apostle went to
 Christ,

Joh. 3. 4.

Christ, and aske. What is the parable? This phrase is read in none but Paul, which hath writtē most of Iustification by Christ: & therefore he vseth all phrases to expresse how wee should applye Christ vnto vs, and in no tearms he hath shewed it more liuelye then in this phrase, *Put on Christ*. For it signifieth that Christ dooth couer vs like a Garment, and defende vs like an armour. Hee hideth our vnrighteousnesse with his righteousness, he couereth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of God cannot finde vs, iudgement cannot spy vs, the curse cannot see vs, for the

Luke. 1. 9.
Gal. 3. 27.

Rom. 4. 7

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the garment which couereth
 Gen.37. & hideth vs. But as Iaacob got
 29. the blessing in the name and
 apparell of Esau his elder brother: so in the name and apparel of Christ our elder brother, we receiue the blessing, & are receiued into fauour like christ himselfe. For God saith not, This is my beloued Sonne which pleaseth mee, but
 Mat.3.17. *In whome I am pleased:* meaning, that not onelye Christ pleaseth God, but we please God in Christ, *For Christ is our head.* Therefore as one looking
 1.Cor.11. 3. in the face of a man, dooth like
 Ephc.5.23 him straight if he like his face: so God beholding vs in the face of Christ, dooth loue vs straight, because the face doth
 please

please him: But Christ is not our head, vnles we be his members: Christ is not our garment vnles we put him on: as Christ did put on our garment, when he cloathed himselfe with our flesh, & took our infirmities, & bore our curse: so we must put on his Garmēt, that is his righteousness, his merites, and his death, which is as strange a vesture to vs, as our fleshe was to him, & much adoe we have to put it on, & when it is on, there is great cunning to weare it cleanly & comely from soiling and renting, that such a precious garment be not taken from vs again. Therefore many seem to weare this Garment which shal be thrust from the banker,
because

Reue. 3. 4

Mat. 22. 11

Mat. 7. 23

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Luk. 13. 26

because they weare it not : as
those which wil say when the
Lord shal come to iudgement,
*wee haue seen thee in our streets,
wee haue heard thee in our Sina-
gogs, wee haue prophecied, we haue
cast out denils, wee haue wrought
miracles by thy name:* as though
if anye had put him on, or
borne his marks, they were the
men which were marked like
his seruantes, therefore who
but they shall enter into Hea-
nen? Yet Christ saith, *I knowe*
27. *you not*, there is their rewarde,
I know you not, as if he shoulde
answere, you weare not my li-
uery, you beare not my cogni-
sance for all your shewes, ther-
fore depart from me: so he put
them off, because they had
not

Garment.

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not put him on: for though they had seene his person, and hearde of his vertues, yet they had not faith to apply his mercies, his merits, his death and his righteousnesse vnto them, without which no man can put on Christ nor wear him. Faith is the hand which putteth him on. Faith taketh first his righteousness & couereth hir vnrighteousnes, then she taketh his obedience, and couereth hir disobedience, then she taketh his patience, and couereth her impatiencye, then shee taketh his temperance, and couereth her intemperancy, then she taketh his continencye, and couereth her incontinencye, then she taketh his constancye, and couereth

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reth her inconstancie: then shee
 taketh his faith, & couereth hir
 diffidence: then she taketh his
 humilitie, and couereth her
 pride: then she taketh his loue,
 and couereth her rancour. And
 so taketh one roabe after ano-
 ther, and tricketh her self vntil
 shee haue put on Iesus Christ,
 that is, vntill she appeare in the
 sight of God, like Iesus Christ,
 clothed with his merits & gra-
 ces: that God hath no power
 to be angrie with her, because
 shee cometh so like his Sonne.
 This is to put on Iesus Christ,
 as you shal se more liuely, whe
 you haue taken a viewe of the
 garment, for we are to speak of
 Christ the Garment, & of our
 putting it on. There bee manye
 fashions

Garment. 17

fashions of apparrell, but they
 are too light, or too heauye, or
 too sad, or too course, or too
 stale, and all weare out. At last
 the Apostle found a fashion,
 that surpasseth them al: it is ne-
 uer out of fashion, meete for all
 seasons, fitte for all persons,
 and such a profitable weede,
 that the more it is worne, the
 fresher it is. What fashion
 haue you seene comparable to
 this? It is not like the clothes of
 Dauids Ambassadours, which 2. Sam. 10.
 couered their vpper partes, but 4.
 not their lower partes: nor like
 Sauls armour, which tired Da- 1. Sam. 17
 uid when he should fight with 29.
 it. Nor like the counterfaite of 2. King. 19
 Ieroboams wife, which disgui 2.
 sed her self to goe vnknowne:

B.

nor

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nor like to the olde rags of the
 Iob. 9. 4. 5 Gibeonites, which deceiued
 Iosua, nor like the paultry state
 of Michah, which hee gaue
 once a yeere to his Leuite,
 nor like the gluttons flaunte,
 Iud. 17. 10 which ietted in purple euerye
 day, nor like the light cloathes
 Mat. 11. 8. which Christ said are in kings
 Courtes, and make them ligh-
 Luk. 16. 19. ter that weare them. But it is
 Exod. 28. 21. like the garment of the highe
 priest, which had all the names
 of the Tribes of Israell written
 vpon his brest: so al the names
 of the faithfull are writtē in the
 brest of Christ, and registred in
 the book of his merits: it is like
 Mal. 3. 16. Elias Mantell which deuided
 2. King. 2. 8. the waters: So he diuideth our
 sins & punishmentes that they
 which

which are clothed with Christ
 are armed both against sin and
 death. It is like the Garmentes
 of the Israelites in the wilder- Deut. 26. 9
 nes, which did not weare: forty
 yeeres together they wandered
 in the deserte, and yet saith
 Moyfes, their shooes were not
 worne, but their apparell was
 as when they came out of E- Math. 17. 2
 gypt: So the righteousnes of
 Christ doth last for euer, & his
 mercies are neuer worne out.
 As Mardocheus shined in the
 kings robes before the people: Heb. 6. 11
 So and more glorious are the
 faithfull in the robes of Christ
 before God. Whē Christ was
 transfigured vpon the mount.
Mat. saith, that his face shined Psal. 136.
 like the sun, & his cloths were I.

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as white as the light: So when we are transfigured into the Image of Christ, wee shall shine before other men like lights: & therefore Christs disciples are

Mat. 5. 14. called *Lights*, because they were clothed with light, and shined to the world. Solomon

Mat. 6. 29. was not so glorious in all his royaltie, nor the Lillies which are brauer then Salomon, as he which is clothed with Christ, because the apparrel vpon him is better then all the worlde about him. Therefore it Dauid

2. Sam. 1.

14. sayde, *weepe yee daughters of Israell for Saul which clothed you in purple*: I may say, reioyce ye daughters of Israell, for Christ which hath clothed you with righteousnesse, as it were with

a vesture, before you come to the banquet.

This is the wedding Garment without which no man can feast with the Lord. This garment is called *an Armour*, because it defendeth vs from all the assaults of the Diuell, the flesh, the worlde, the heate of persecution, & the colde of defection. This garment is called *Light*, because it is the beautie & glory of them which weare it. This Garment is called a *Kingdome*, because none but Kinges doo weare it, that is, they are inthroned in the kingdom of Christ, & made Kings ouer the worlde, the fleshe and sathan: which weare this garment, like the hair of Sampson

Math. 22.

12.

Eph. 9. 11

Rom. 13.

12.

Mat. 6. 33

Jud. 16. 64

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which while hee wore, hee was like a King, and all his enemies had no power to hurt him.

This Garment Paul hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a royall Garment, an immaculate Garment, an euerlasting garment: a Garment whereof euery hem is peace of conscience, euery pleat is ioye in the holy Ghost, euery stitch is the remission of some sin, & saueth him which weareth it. If she which touched the hem of Christs garmēt was healed, he which weareth the garment nay, hee which weareth Christ himselfe, shall not be healed of all his sores, though he were wounded

Rom. 5. 1.

Rom. 14.

17.

Math. 9.

20.

Garment.

23

wounded from head to foote?
 You need not cloath him now
 which saith. *when I was na-* Math. 25.
ked ye did not cloath me, nor cast ^{43.}
 your garments in his way, as Math. 21. 8
 they did, when he came to Je- Gen. 9. 23.
 rusalem, but take his garments Luke. 10.
 & suffer your selues to be cloa- ³⁴
 thed, as Noah did, to couer This Sa-
 your nakednes. As the good maritane
 Samaritane put him vppon his dooth not
 own beast, which was spoyled signify
 with theeues, and bound vp his Christ,
 sores when he was wounded. but yet
 So Christ IESVS moun- may be
 teth the faithfull vppon his resem-
 righteousnesse, and healeth bled to
 their sins, as though hee should Christ.
 couer them with his garments,
 whom the world, the flesh, and
 the diuell haue robbed of their
 garments,

Gen. 3. 1.

Gen. 3. 1.

garmentes, that is, the righteousness which they had in Paradise before the serpent came: so if we put on Christ, wee are clothed with his obedience, whereby our wickednes is couered; we are clothed with his merits, wherby our sinnes are forgiuen: we are clothed with his death, whereby our punishment is released: wee are clothed with his spirite, whereby our hartes are mollified and sanctified, and renued till wee resemble Christ himselte. This is the Apostles meaning, to put on Christ, as it is vntolded in Col. 3. 12. Where hee brings forth all the robes of Christ, & sortes them, and saith, put on mercy, put on meeknes, put on humilitie;

Col. 3. 12.

verf. 30.

humilitie, put on patience, put on loue, all which before hee called (the new man) So that to put on Christ, is to put on the new man with all his vertues, vntill we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet beleue that Christes righteousness shall saue them, haue put on Christ, as Paule would haue them. Wee are not taught to put on Angels, nor Saintes, nor the Virgin Mary, nor Paule himselfe, to couer our sinnes with their righteousness, as the Papistes doo, but we are commaunded to put on Christ, and couer our sinnes with his righteousness.

C

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nesse. The bodye hath many Garmentes, but the soule hath one Garment. Euerye cloute will couet our sores, but the finest silke will not couer our sins. Therefore when we seeme braue to others, wee seeme foule to God, because his eie is vppon our sinnes, which lye naked, when all the rest is couered, vntill we put on Christ, and then wee heare that voice,

Math. 9. 2 *Thy sinnes are couered.* And then we haue that blessing: *Blessed is*

Psal. 32. 1. *the man whose sin is couered.* So wee are clothed and blessed together. Yet this Garment is out of request, too roughe for some, too graue for others, too base for others. And therefore instead of putting on Christ,
they

they put him off, in sted of wel-
comming him, they discharge
him, like the Gadarens, that
they maye keepe their Swine,
that is, their beastly pleasures,
which hee would cast into the
Sea: These are like the foolish
souldiours, which should haue
made Christ their Garment,
and they cast lots vpon his gar-
ments, and deuided them, and
so spoiled them. So doo the Pa-
pists deale with this Garment,
they say it is not fit for them, &
therfore they break it & man-
gle it, and peece it with rags of
their own inuentions: they say
it is too light, and not able to
beare off the stormes of death,
and heate of hell, and therfore
choose rather to make them-
selues

Luk. 1. 37.

Mat. 8. 34

Math 27.

135.

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Gen. 3. 7.
and 31.

2. Sam. 10.

Iob. 9. 31.

selues Garmentes of their merites, and their Masses, and their penance, and their pardons, and their pilgrimages: like Adam and Eue, which made themselves coates of fig-leaves, which God destroyed againe, to shewe that when men haue patched all their leaues of masses, of pardons, of pilgrimages, and satisfactions together, yet they will not couer their nakednesse, nor keepe of the heate of Gods wrath, but
 4. are like the curtal skirts of Dauids Ambassadors, which hid not their shame. Therefore when we may goe in our maisters attire, shal we scrubbe like beggars patched in our rags?
 Mine owne Garmentes defile me,

me, saith Iob: Our owne Garments, our owne righteousnesse defileth vs, for what garment, what righteousness haue wee of our owne, but that which like a menstrous cloth, which had more neede to bee washed it selfe, then to wipe that which is foule. Therefore Christ must make vs garments or els when our backes flant it like Courtiers, our soules shall strippe like beggers. And the Deuils will sporte themselves like Cham, to see our nakednesse.

Isa. 64.6.

Gen. 9.22

Firste the Father made vs Garmentes in Paradise, nowe the Sonne makes vs garmentes in the Wildernesse, nay, the Sonne is made our Garment,

Gen. 3.21.

1. Cor. 1.

30.

as Paul saith, *Christ is made vn-*
to vs righteousness : that is,
 Christes righteousness, must
 bee our Garment, or else wee
 shall bee ashamed when our
 righteousness dooth not reache
 to couer our nakednes, but still
 some part will peepe bare vntil
 hee cast his righteousness vpon
 it, and then all is couered.

1. Sam. 17.

40.

As Dauid needed no other ar-
 mour against the Gyant, then a
 sling: so we need no other gar-
 ment against sinne then Christ.
 There wanteth nothing but
 this, to put it on.

Now let vs see how to put
 this Garment on. Manye fumble
 about it, like Children
 which had neede of one to put
 on their clothes. Some put on
 Christ

Christ as a cloake, which hangeth vpon their shoulders, and couereth them when they goe abroade to be seen of men: they can cast on the cloake of holynes, & seem for a while as holy as the best, but so soone as they come home, the cloake goeth off, and the man is as hee was, whose vizarde was better then his face. Thus Hypocrites put on Christ, as many retaine vnto noble men, not to doo them any seruice, but to haue their countenance. Manye put on Christ like a hat, which goeth off to euery one which meetes them; so euerye temptation which meets the, makes them forget what they hearde, what they promised, what they

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**Luke. 18.
11.**

they resolued, and change their waye, as though they had not repented at all. So the common people like your selues, put on Christ, they are zealous, so long as they are in the Church, and beate their breastes, and cast vp their eyes, like the Publican, when they heare a sentence which moues them, as though they wold do no more against that saying while they liue. But the next busines putteth all out of minde, till they come to the Church againe. Some put on Christ as a gloue, which couereth but the hand, so they put on the face of Christ, or the tong of Christ, but their hands worke and their feet walke, as they did before. So many professours

fellours of Religion put on Christ, which cal but for discipline and reformation, that they might get a name of zeale and sinceritie, to couer some fault, which they woulde not be suspected of, Thus eueryc man woulde couer him selfe with Christ, but they haue not the skill, or they haue not the will to put him on. What will you doo then? Though the Garment bee neuer so good, yet it is not good to them that do not weare it. For what profit haue wee of the Garmentes which we doe not weare? they neither keep vs from heate nor colde. Therefore Paule dooth not bring you a garment to lay by you for the mothes, but he

C. biddes

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biddes you put it on. Heere is the cunning now in putting it on. If Paule had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul saith to the putting of it on. First(saith Paule) you must *cast away the woorkes of darkenes, and then put on the armour of light.* Firſte you must put off, and then put on: As the Eagles feathers wil not lye with any other feathers, but consume them, which lie with them: So the Wedding Garment will not weare with filthy garments, but scornes like the Arke, that Dagon shoulde stand by it. If any man maye not weare womens apparel for lightnesse, may hee weare the deuils

verſ. 12.

1. Sam. 5. 8

Deut. 22 5

deuils apparrell, and cloathe
 himselfe with pride, with co-
 uetousnes, with enuy, with hi-
 pocrisie, with vncleannes, and
 when he is like the deuill sit at
 Gods table? No man (saith Mat. 2. 21.
 Christ, patcheth a newe peece
 to an old garment, & wilt thou
 patch an olde peece to a newe Leuit. 19.
19.
 garment? God forbad the peo-
 ple to weare linsey wolsey, be-
 cause it was a signe of incōstan-
 cye, but this is inconstancye it
 selfe. Hee dooth not put on
 Christ, but putteth off Christ, Ioh. 19. 23.
Reu. 3. 15.
 and putteth on Belial, which
 fashions himselfe to God, and
 the world too. As Christs coat
 was without seame, so they
 must be without staine that
 weare it. For when a man put-

teth on faire clothes, hee maketh himselfe faire too, and auoideth euery foule thing, least it should foule his clothes: So must hee which putteth on Christ: for the finest garment is soonest stained. Therefore when thou haste put on this Garment, thou must washe thy selfe, & pick thy waye, and choosethy workes, and handle nothing that is foule for mar-ring thy clothes, that is, thou must not thinke as thou didst, nor speake as thou diddest, nor liue as thou didst, but remember that thou hast changed thy maister, and serue him with whom thou art bound. For if God and the diuel could not agree vpon Moses body, for one

to

to haue one part, and the other another part, but God would haue all: Much lesse will God agree that the diuell shoulde haue parte of the soule, which would not yeelde him parte of the body. Thus haue you heard what you must put off: nowe heare how Christ must be put on. As the Angell taught Iohn Reu. 10. 9 to read the booke when he bad him eate it: so we must put on Christ as if wee did eate him, not as the Papists doo in their Masse, but as the meate is turned into the substance of the body, and goeth through euery part of man: So Christ & his woord should goe from part to part, from eare to hart, from hart to mouth, from mouth to

hand, till we bee of one nature with them, that they bee the very substance of our thoughts & speeches, and actions, as the meate is of our bodie. This is, to eate Christ and his word, or els we doo not eate them, but chew them, and when our tast is satisfied, spue them out againe. Thus wee must put on Christ, for the word signifieth so to put him on, as if thou wouldest put him in, that hee maye be one with thee, & thou with him, as it were in a bodye together. As he hath put on all our infirmities, so wee must put on all his graces, not halfe on, but all on, and claspe him to vs, and girde him about vs, and weare him euen as we
weare

weare our skinne, which is alway about vs. Then there shall be no need of wyers, nor curls, nor perriwigges, the husbands shal not be forced to rack their rents, nor inhaunce their fines, 2. King. 2. 13. nor sell their landes, to decke their wiues. But as the poore mantle of Eliah seemed better to Elisha then all the robes of Salomon, so the wedding garment shall seeme better then all the flants of vantie, and put euerye fashion out of fashion, which is not modest and comly like it selfe. If you wil know farther how to put on Christ, you shal see how your text wil Catechise you in his three names, Lorde, Iesus, Christ. The Apostle seemeth to spell out

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out the way vnto vs, how wee should wear this Garmēt. First we must put him on as Lorde, then we must put him on as Iesus: Lastly we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to commaund thee, and thy Tutor to gouerne thee, thy master to direct thee, thou must be no mans seruāt but his, take no mans parte against him, but

Act. 4.19. say with the Apostle, *Whether is it meete to obeye God or you?*

Thou must put him on as Iesus that is, thy Saviour, in whom thou trustest, thy protector on whom thou dependest, thy redeemer in whō thou belieuest. Thou must not look for thy saluation from Angel, nor Saint,

nor

Iesus
hath the
like name
but not
from
God, nor
so that
end.

nor any thing beside him. For the name of Iesus signifieth a Sauour, and is giuen to none but him, and he is not only called the Sauour, but the saluation, in the song of Simeon, to shew that he is the onely Sauour, for there may be many Sauours, but there can be but one saluation: as there may be manye tortures, and yet but one death. Therefore when hee is called the saluation, it implyeth that there is no Sauour beside him. Thou must put him on as Christ, that is, a King to rule, a Prophet to teach, a Priest to praye and sacrifice, and pacify the wrath of God for thee. For this name Christ dooth signifie that hee

Luk. 1. 69.

Iud. 3. 9.

Luk. 3. 33.

Act. 9. 22.

Heb. 8. 3.

Mat. 1. 16

was

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Heb. 1. 3.

was annointed a King, a Priest
and a Prophet: forman, a king,
to rule him, a Priest to offer sa-
crifice for him, a Prophet to
teach him, so that hee putteth
on Christ as Lord, which wor-
shippeth none but him. He put-
teth on Christ as Iesus, which
belieueth in none but him, and
Gal. 3. 17. he putteth on Christ as Christ,
which worshippeth none but
him; beleueth in none but him
& heareth none but him. You
put on Christ first, when you
are baptised: then you were sea-
led and consecrated to his ser-
uice, so soone as you came into
the worlde, you vowed to re-
nounce the worlde and follow
God: how many haue put on
Christ thus, and since haue put
him

him off againe, which haue
 broken the first promise that e-
 uer they made, and were neuer
 faithfull to God since. You put
 on Christ again, when you are
 called and sanctified, that is,
 when you cast off the old man,
 which is corrupt with the lusts
 of the flesh, the pride of life, and
 the cares of this world, and put
 on the new man, which is rege-
 nerate in righteousness & holy-
 nes to the image of Christ, or
 likenes of Adam in his innocē-
 cie, for to put on the new man,
 is to become a new man, as if
 thou were borne againe, and
 conceiued of the holy Ghost.
 Of this Iob speaketh when he
 saith, *I put on Iustice and it coue-
 red me.* You put on Christ a-
 gain,

Rom. 6. 3.

Eph. 4.
22.

Rom. 12. 2

Iob. 29. 14

1. Cor. 10.
16.

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gain, when you receiue this ho-
ly Sacrament, & are partakers
of his body and bloud, that is,
the merits of his obedience &
passion by faith, which hereth
him, as if she did see him, and
seeth him, as if she did feele
him, and feeleth him, as if she
did taste him, & tasteth him as
if she did digest him, the Christ
is become yours, and dwelleth
in you, and feedeth you with
his grace to eternall life, as the
bread and wine sustaineth the
life present.

Lastly, when you haue put on
Christ in these three sortes,
Phil 3.21. which is your garment for this
1. Cor. 15. worlde, after you shall put on
49. Christ in heaven, and bee clo-
 thed with his glorye, and that
 shall

shal be your last vesture, which shall neuer weare out.

Thus haue you hearde what is meant by putting on Christ, first to cloth our selues with righteousness and holines like Christ, and then because our own righteousness is too short to couer our armes, and legges, and thighs of sinne, but still some bare place will peere out and shame vs in the sight of God: therfore we must borrow Christs Garmets, as Iacob did his brothers, and couer our selues with his righteousness, that is, beleue that his righteousness shal supply our vnrighteousnes, and his sufferinges shall stand for our sufferinges, because hee came to fulfill the law,

Gen. 27.
15.

Ioh. 3. 16.

law, and beare the curse, - & satisfie his Father for vs, that all which beleue in him might not dye, but haue life euerlasting.

Now I haue shewed you this goodly garment, you must goe to another to helpe you to put it on, and none can put this Garment vpon you, but he which is the Garment, the Lord Iesus Christ. Therefore to him let vs

pray.

5 SE 54

FINIS.

